

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—JOHN 7: 16, 17.

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MISSION WORK IN INDIA.

BY ELDER HENRY J. LILLEY, OF KARACHI, INDIA.

THE very interesting series of articles published in the MILLENNIAL STAR on the various missions would hardly be complete without some reference to the work performed in India. Unfortunately there is no mission in India at the present time; and consequently no president to write an account. Under the circumstances, perhaps a few facts gleaned from various sources to serve by no means as an account of the Indian mission, but as a very poor substitute to supply the want thereof, may not be altogether unwelcome.

The British Empire in India extends over a territory larger than the continent of Europe without Russia. Including Baluchistan, continental India stretches from the 8th to the 37th degree of north latitude, and from the 61st to the 100th degree of longitude east of Greenwich. In round numbers it comprises an area of a little more than 1,760,000 square miles, of which nearly 680,000 square miles are contained in feudatory states under native rulers. According to the last census, which was taken in May, 1901, the population in British territory is 232 millions, and in native states 63 millions; making a total of nearly 295 millions. The males preponderate by more than 5 millions. Included in this population are 3 million persons who profess to be Christians; besides whom there are about 207 million Hindus, 62½ million Mahomedans, 9½ million Buddhists, and others. The Christian population comprises Europeans, Eurasians (persons of mixed European and Asiatic descent) and native Christians, the last-named class claiming probably a great

majority. Many of this class have assumed European names and habilaments and passed themselves off for Eurasians, a principal cause which has brought that term into reproach and disrepute. In this vast field there is now not a single missionary, and but one small branch containing less than a score of newly baptized members.

Nevertheless, missionaries have labored in India in the past, and if no detailed record of their doings exists, yet their tracks and footprints are ever and anon to be met with. Tradition has it that the Gospel was brought to India in the meridian of time by two of the Savior's Apostles, namely Thomas and Bartholomew; both of whom are said to have ended their mission in their martyrdom, the former being pierced with a lance, and the latter being flayed alive. Saint Thomas' Mount, a suburb of the city of Madras, is said to be the place of martyrdom of the first named Apostle.

When the Gospel was restored to earth in the present dispensation, India was not forgotten. In the life of Joseph Smith, by George Q. Cannon, page 308, we read that as early as 1839-40, Elder George A. Smith, who was then presiding over a conference in England, ordained and blessed William Donaldson, an English convert, to perform a mission to the East Indies.

Again in 1853, a number of Elders came from Salt Lake City and labored in India for three years. Among these the names of Elders Hugh Findlay, A. Milton Musser and Truman Leonard are remembered here. The following extract from a letter by Elder A. Milton Musser, published in the MILLENNIAL STAR of April 4, 1857, shows how they fared: "In conjunction with my brethren, my endeavors to gospelize, though assiduous, were not crowned with the success so meritorious an undertaking deserved. The greatest work we accomplished was in *saving ourselves*. The superstitions and traditions of the credulous natives (who exist in India as densely as the lice and frogs in Egypt); the bigotry and arrogance of the Europeans, coupled with a climate 'as hot as the place set apart for lost souls,' all combined to militate against us, and proved impregnable barriers against every work of a regenerating nature. Thrice happy were we when called to beat a retreat by our esteemed president, Brother Young."

There is a very interesting reminiscence of this mission. One of the Elders, it is said, was ordered to leave a certain military cantonment to which he had come in the course of his mission. He pleaded for time to enable him to get his clothes from the washerman, and to collect some books he had lent out. But the order was peremptory, and at the time appointed an European officer with a squad of native sepoy was deputed to see it enforced. Shouldering his own baggage, the Elder was escorted out of the cantonment with fixed bayonets. In bidding farewell to that young officer, he said: "You have turned me out at the point of the bayonet; these same bayonets will yet be turned on you." The Sepoy mutiny in 1857 was the dire sequel. Lapse of time and the failure to appreciate the far-reaching significance of events at the time they occur have perhaps obliterated the name of that Elder and of the military station that treated him with such scant hospitality; but probably the following reference in the MILLENNIAL STAR of October 24, 1857, alludes to this incident: "Your (meaning England's) armies in India have been smitten with a sore judgment because they cast out the Lord's servants, who were

sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers, and being without purse or scrip, 'had not where to lay their heads,' but they were faithful in delivering their warning message until the Lord called them out of your midst that He might execute speedy judgment and show to all nations that His servants cannot be rejected with impunity."

Another incident in connection with this mission vividly emphasizes the truth explained by the Apostle Paul to the Corinthians "I have planted, Apollos watered, but God gave the increase." One Mr. Robert Marshall, then a young man, heard Elders Truman Leonard and A. Milton Musser preach in Sind; and from the former received some books and printed matter, including the first addition of the Pearl of Great Price containing the Prophet Joseph Smith's well-known prophecy regarding the American War. This prophecy he saw fulfilled some seven years later, and ever afterwards, thought not a member of the Church, became an advocate of "Mormonism." In the year 1903, forty years after he first heard the Gospel, he was baptized, along with a dozen other persons, by Elder John H. Cooper, who had himself accepted the Gospel in India in the eighties.

This was when another company of missionaries came to India from Salt Lake City. Regarding this mission the writer has heard no details, except that if memory can be trusted, the names of some of the Elders were William Willes, M'Cune and Pratt.

Elder John H. Cooper who heard the Gospel from the first named Elder subsequently emigrated to Zion, and himself came out alone on a mission in 1902. His labors lasted a year and a half, during the latter part of which he came, on the invitation of Mr. Robert Marshall, to Karachi, where he baptized thirteen souls and established a branch.

Practically the whole of the mission work in India in this dispensation has been devoted to the European population. Elder John H. Cooper, who spoke Hindustani, reports having done some preaching to the natives; but probably the other Elders had too much other work on their hands to set about acquiring the language, or rather languages, and preaching in that medium. Even if some of them did preach to the natives, it is obvious that a goodly proportion of the 295 million souls in India have still to hear the glad tidings. Since the Gospel has to be preached to the whole world, it follows that there remains some arduous work still before the Church, to be accomplished in the Lord's appointed time. A mission to India is fraught with many special disadvantages, not the least of which is the uncongenial climate. The gift of tongues would be particularly useful to an Elder laboring there; for, not taking into account the European languages and languages spoken by less than one thousand persons, there are no less than seventy-eight different languages spoken within the confines of the British Indian Empire. Hindustani is, however, the *lingua franca*, and English is widely understood. Notwithstanding the drawbacks, we in India are earnestly looking forward to the fulfillment of the hope expressed in President Francis M. Lyman's valedictory letter in the MILLENNIAL STAR of January 7th, 1904, namely, "more Elders will be sent there soon, we hope, to carry on the good work." Meantime "The harvest truly is plenteous but the laborers are few; pray ye

therefore the Lord of the harvest that he will send forth laborers into his harvest."

[As Elder Lilley states, the article on Mission Work in India is quite incomplete as a history of the work done in that part of the world. In early days some very interesting experiences were had by the Elders who labored to introduce the Gospel in India. In addition to the names given by Elder Lilley we find the following who have also labored in the India mission: Richard Ballantyne, Joseph Richards, Robert Owens, Robert Skelton, Nathaniel V. Jones, W. F. Carter, William Fotheringham, S. A. Wooley, C. W. West, B. F. Dewey, Allen Finley.—Ed.]

THE TRUTH REGARDING THE "MORMONS."

THE following letter was written by Bishop John Watson, of Ogden, Utah, and sent to the *Goole Times* in refutation of some articles published in that paper. The *Times* did not see fit to give the truthful side of the question by printing Bishop Watson's letter, but merely announced that the communication had been received. We take pleasure in giving it to the readers of the STAR.

To the editor, *Goole Times*:

Sir—For upwards of thirty years, twenty-two of which have been spent in Ogden, Utah, I have been a reader of your valuable paper; and this is my excuse for the request for publication of a few words of comment on the notes on the "Mormons" in your issue of Friday, May 6th.

It is quite evident that Mr. McCarthy's visit to Salt Lake City was about thirty years or more ago, since he interviewed the late President Brigham Young, whose demise occurred in 1877. It must be that Mr. McCarthy obtained his impressions from foreign sources, for the "Mormon" people have never claimed for their principal city that it was or is a "city of palaces." Thirty years ago it was merely a village, and its chief interest lay in the fact that it was the residential headquarters of the officials of the church, while its main and almost only support was in the agriculture of the surrounding settlements, for which it was a market town. It was a place of no pretensions of itself, whatever of romance imaginative writers may have pictured it to be. It was only twenty-seven years old then, the pioneers having entered the valley in 1847. They found it a most forbidding place, such as by their own wisdom they could not have selected. So barren was it that it is impossible to use words expressive of it. No resident of Goole, nay, no resident of Utah to-day, untraveled in desert districts, could possibly have the remotest idea of the uninviting character of the Great Salt Lake valley as it was when the pioneers came. It was one thousand miles removed from the outposts of civilization, and the outposts were at that time the wild parts of the United States. There was no human habitation, neither life of any kind, except Indians, reptiles, wolves and the like. It was to all intents and purposes unexplored, and when the "Mormon" people rested there it was thought that that would be the last of them—what the climate would not do, the wild Indians would.

These dauntless pioneers came here without earthly possessions, except the few oxen and horses and a little seed. These sturdy men, women and child-

ren, had been cruelly deprived of their homes by a wicked mob, which act even the most bitter enemies of the Mormon people to-day do not justify. Only twenty-seven brief years after comes Mr. McCarthy with his observations, and thirty years after this he is brought forward to cast ignominy upon a much abused and yet valiant people. If what Salt Lake City is to-day is germane, I offer the accompanying book of views. Yet the Mormons still make no claims that it is a "city of palaces." On the other hand, it is simply what it has been intended it should be from its incipency, *i.e.*, a city of homes, whether those homes be large or small. It is far from being the ideal city which the Mormons conceived in the beginning, for the incoming of people from all parts of the land who are not identified with the religious aspirations of the people who first settled it, has served to disturb those ideals and to prevent the growth of the place on the lines it would naturally have followed if left to itself. When Mr. McCarthy was in Salt Lake City, it was merely a frontier village, yet even then the most orderly community to be found in all the empire west of the city of St. Louis.

As is usual, the personal character of Joseph Smith, the founder in God's hands of the religion of the Latter-day Saints, is assailed. Yet his most virulent opponent has not levelled at him the abuse and slander it was the great Master's lot to encounter. If He in whom there was found no guile could be so slandered, surely a lowly human instrument may not hope to escape some calumny.

Mr. McCarthy is quoted as saying, "Mormonism as a system is dead and buried." When the gentleman was in Salt Lake City, this system numbered not to exceed 100,000, and to-day fully 350,000 people are proud to testify to its worth as a moral, ethical, and religious system. Pretty strong growth for a corpse that is "dead and buried."

Mr. McCarthy is also made to say "I have never seen anywhere such melancholy exhibitions of slatternly, hopeless, degraded womanhood as I saw, and could not help seeing, in the Mormon community." It is quite a delicate task to impeach the honor of a man like Mr. McCarthy, still truth impels it. We will let Mrs. May Wright Sewell, one of the most prominent of American women, answer. I quote from an article written recently by this distinguished lady:

"I cannot leave this part of my letter without paying what I consider a deserved tribute to the 'Mormon' women whom I have most intimately known. I consider it a privilege to have known several of the surviving wives of Brigham Young; a privilege to have known the late President Snow and his wife, Mrs. Minnie J. Snow; a privilege to have known Mrs. Emeline B. Wells, born and reared in Boston, as we know, with a sort of Priscilla-like Puritanism still exhaling from her. Daughters and grand-daughters of the most famous of the early exponents of this doctrine, I am proud and grateful to count among my friends. I have found them women of exceptional ability which comes from thinking habitually upon serious and important subjects; women of perfect delicacy of mind and habit; woman of lofty aspirations and capable of giving themselves in generous service for the betterment of the community."

In connection with this testimony, permit me also to say that President

Elliot, of the great American University of Harvard, in a speech delivered two or three years ago, relating to the social conditions prevailing in Utah, stated that the "Mormon is the peer and the parallel of the Puritan." That will rather surprise the good ministers of Goole who are at present actively interested in a local crusade against the modest, unprofessional Mormon Elders now laboring there. If that is not enough, let the distinguished Canadian educator, Dr. James L. Hughes, of Toronto, be heard. This is what he says in the May number of the *Canadian Magazine*:

"I found that the 'Mormons' are more keenly alive to the importance of highly cultured, well developed, properly trained motherhood, than any other people I have met. This need is not a matter of opinion merely—it is a vital element in their system. I have found in the schools, the academies, and the university that the girls and young women are receiving just as thorough an education as the young men; Apostle Smoot's sister is at the head of the Kindergarten training college for Utah. She was trained at Boston. President Smith, the present head of the "Mormon" people, told me that he had sent his daughters to New York, one to study Kindergarten principles, and the other to study domestic science. The second state superintendent of schools in Utah was a woman."

It is a common error among people in England that those who leave for Utah are deluded. A greater misunderstanding does not exist on any subject. Any one who will take the trouble to catechise them will find that they have been drilled in the tenets of their new-found faith. They will also find them eager to go to Utah, notwithstanding the Elders of the Church have warned them of troubles there which are incident to all new countries, and especially to emigrants from old countries. They even sing about it:

"Think not when you gather to Zion,
Your trials and troubles are o'er."

Mr. Gladstone, in the year 1885, was petitioned to stop the "young women" from emigrating to Utah. His statesmanlike reply was the literal truth, viz.: that he "presumed these young people go of their own accord." They are likewise just as free to leave Utah if they so desire, nay, their leaving would go unnoticed unless they themselves endeavored to give it publicity. Utah is traversed by the great continental railroads, and hundreds of people come and go every day with facility equal to that enjoyed at Goole, or at any other modern place in the twentieth century.

In conclusion, let me say that I have lived in Utah twenty-two years, all this time at Salt Lake City and Ogden, and have traveled quite extensively throughout this and other states. We differ in no essential features from other typical American communities. There are no markedly peculiar things here. One could not distinguish it from any other well-conducted American commonwealth. We are enjoying about the same relative progress and prosperity of other American towns and villages of the present day.

We do not extol our virtues: it is enough to say that we are a good, general average. As in all other English, Colonial and American communities, there is much to be desired in the way of improvement, yet we might be a great deal worse without suffering any by comparison.

Respectfully, an old resident of Goole, and with continued interest in her welfare,

JOHN WATSON.

Ogden is the second city in Utah in size, being an important railroad center. The following from the Mayor of the city is of interest.

To the editor of the *Goole Times*:

Sir—I am a non-Mormon, and Mayor of Ogden, and editor of the *Daily Standard*. I am able to say that the facts stated in Mr. Watson's communication to your paper are correct. The people of all creeds, or of no creed, equally enjoy religious freedom here, and none more so than the members of the Mormon Church. In this Mormon country only two Mormons have been elected Mayor of Ogden in the last fifteen years.

Respectfully yours,

WILLIAM GLASMANN, Mayor.

TWO CRIMINALS.

"THE duty of not putting on the character of another a greater burden than it can safely bear is as important as any duty in the realm of morals.

"So says a writer, Mr. George Alger, in the *Atlantic Monthly*.

"He does not agree with the lengths to which the principle of trust creating trustworthiness is carried, and he cites the case of a great criminal jurist, who laid down some years ago a doctrine precisely opposite. A lady carried her small jewelled watch attached by a chatelaine to her dress. This had proved too much for the virtue of a young man, almost a boy, who had snatched it, and then attempted to run off among the crowd. The jurist had no choice but to send him to penal servitude, but after passing sentence he turned to the copiously-weeping prosecutrix:—

"'Madam,' he said, 'it is one of the great defects of the criminal law that it has no adequate punishment for those who incite their fellows to crime. If it were in my power to do so, I can assure you I should feel it a pleasanter duty to impose an even severer sentence than the one I have just rendered on the vain woman who parades up and down the crowded streets of this city, filled as they are to-day with hungry people, wearing ostentatiously on her dress, insecurely fastened, a glittering gew-gaw like this, tempting a thousand hungry men to wrongdoing. There are, in my judgment, two criminals involved in this matter, and I sincerely regret that the law permits me to punish only one of them.'"

A SUNDAY SCHOOL speaker tells of a comical experience. He was invited to make an address at a Sunday school festival, and having nothing prepared to say, he tried to picture to the children the dolefulness of his position, and asked them this question: "What would you do if you were compelled to stand on a platform before so many bright boys and girls, who expected a speech from you, and you had nothing to say?" "I'd keep quiet," said one small boy; and his answer immediately brought down the house, and quickly brought down the speaker, too.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 18, 1904.

EDITORIAL.

"SO ALSO IS CHRIST."

THE Apostle likened the Church of Jesus Christ unto a living body with all its members active and complete. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

The essential element that binds the body together into a perfect whole is the spirit. So also in the Church. "For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit."

Unity, then, is a characteristic of the Church of Jesus Christ; and, although there are many members, and a diversity of gifts, callings and operations, yet "the self-same Spirit" works through all and imparts to all a unity of heart, of mind, and of purpose."

When a person becomes a candidate for admittance into the Church of Christ he exercises faith, repents of his sins, and is baptized in water for the remission of his sins. Then, through the laying on of the Elder's hands he receives the Holy Ghost, which is the promised Comforter, which blesses, inspires, and leads into all truth. This Spirit of truth will not teach one thing to one member and a contrary thing to another. He cannot be divided against Himself. As the spirit within the body gives to each limb and organ of its life and vitality, so the Spirit within the Church imparts of its power to each individual member.

This subtle, binding tie that permeates the Church is found with every branch and every member, scattered though they may be or isolated in the remotest regions of the earth. Every Latter-day Saint who has traveled among the peoples of the world has felt the thrill of joy which comes from meeting one like himself who has received of the same Spirit, and bears within his heart the testimony of the truth; for "light cleaveth unto light" and the union of souls in the fellowship of Christ brings the sweetest of joys.

The body being one, each member feels with every other member. When one is glad, they all rejoice; when one suffers, they all feel the pain. Each member partakes of what comes to the whole, either of good or of ill. Whenever a member ceases to be thus in harmony or touch with the body, he should beware, for he is in danger. When a limb of a natural body becomes be-

numbed, one may know that the nerves are deadened, or that there is a stoppage of blood, and the limb is not properly nourished. If such a condition continues, the limb will die, and perhaps, be cut off. So with members of the Church. If they feel not with the Church—rejoice with its progress and triumphs, or suffer with its trials and persecutions, then they may know they are not one with the Church, and are in danger of being altogether severed from it. It is of the utmost importance, then, that each member of the Church keeps in close touch with the body, that he may grow with its growth, and partake of its strength and power.

The world cannot understand the unity which exists among the Latter-day Saints. Opposers say it is the result of a domineering and autocratic priesthood; but Church members deny this—and they above all others ought to know. This unity has been one of the principal points against which the adversary has directed his attacks. He knows that in union there is strength, and that his efforts are useless unless he can divide the Church into factions that contend among themselves. He has the world in just such a condition and he hopes to cause the same confusion within the Church of Christ; in this he will fail, as the promise is that this kingdom will grow until it fills the whole earth with the righteousness of heaven.

The power that binds the Church so closely together is neither despotic nor arbitrary—tyranny has no true binding tie—but it is the Spirit of God, sweet and gentle, yet strong and mighty, that draws its members to each other and winds around the whole the silken cords of love. Though many, yet they are one: “so also is Christ.”

THE ALL-SEEING EYE.

A FEW years ago it was thought impossible that light could penetrate a solid, opaque substance; but by the discovery of the wonderful x-rays this can now be accomplished. By the aid of these powerful rays, a photograph can be made of the human skeleton, even when clothed upon with flesh. They have a power of penetration not possessed by the more common light rays of the sun, a power by which the hidden things of nature may be brought to the gaze of the human eye.

In speaking of the nature of God and of the power of His word, the Apostle Paul says, “For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of Him with whom we have to do” (Heb. iv: 12, 13).

Unbelievers have often denied that there can exist such a being as God, who can with an all-powerful and all-seeing eye look into the very hearts of men; but here we have man in his little laboratory discovering and using a power, which in some respects, is wonderfully akin to that which God possesses.

The skeptic in the past may have thought that there can be no power able to see through “all things,” so that they become “naked and open unto the

eye," but in our day there can be no excuse for such a conclusion. Day by day man is learning more of the secrets of nature and of the wonderful forces that operate throughout its realm. There is no knowledge or principle of power that man is in possession of or can discover which is not already in God's possession. The simple fact that man is continually attaining to greater knowledge proves that there exists a source of intelligence higher than man. The Lord expressed this truth to Abraham in this way. "These two facts do exist, that there are two Spirits, one being more intelligent than the other; there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all" (Pearl of Great Price, page 65).

In consideration of these truths we may not hope to escape the eye of the Lord. Walls may shut out the mortal sight, but not the all-searching eye of Him who holds us all in the hollow of His hand, and who will give to all their just dues according to their works. This thought ought to place a check on any inclination to evil doing, as it also ought to be a comfort to those who, though unknown and unseen of the world, are shaping their lives in accordance with the will of their Father in heaven.

N. A.

Two special district meetings will be held by the Latter-day Saints in the Odd Fellows' Hall, York Road, West Hartlepool, Sunday, September 4, 1904. Services will commence at 2 and 6:30 p.m.

ACCORDING to the latest reports from Stockholm, the new meeting-house cannot be dedicated before October 1, 1904. Further announcements will be made as soon as the date is definitely fixed.

IN response to the requests from this office, we have received some excellent articles on Tracting and on Street Meetings. However, many have not yet responded, and we would like a few more suggestions, especially on the subject of Street Meetings. We will then publish some articles, which we are sure will be of great interest to the Elders.

DEPARTURES.—The following named missionaries sailed for Boston from Liverpool by the s.s. *Cretic*, August 11, 1904. From Great Britain—David W. Davis and Albert J. Cope. From Switzerland—James Meier. From Scandinavia—Charles W. Larsen, Carl A. Schurler, Peter A. Westman, Carl A. Youngberg, Nels J. Nelsen, Joseph W. Paulsen, and Joseph Mortensen. With the party, which was in charge of Elder Youngberg, were eighteen emigrants.

NOTES FROM THE MISSION FIELD.

ON Thursday, August 4th, 1904, the Sunday school of the Grimsby branch, had their annual outing at Hubbard Hills, Louth. Amusements and tea were provided by the committee and all enjoyed themselves.

THE Sunday school of the West Hartlepool branch had an outing August 1st, 1904. About sixty-five Saints and their friends enjoyed themselves on the green. The branch is in a flourishing condition. Eight souls were added to the Church some time ago at West Hartlepool.

ACROSS THE GREAT SALT LAKE BY RAIL.

A RAILROAD has been built across America's Dead Sea. The Southern Pacific railway, in order to get around the Great Salt Lake, has had to make a long detour and cross a number of mountain ranges. This has been a very expensive bit of road to keep up, so the plan was proposed of building across the lake to escape the heavy grades. Many thought this to be an impossible feat, but it has now been accomplished. It has cost an enormous amount of money, but it is confidently hoped that it will be a paying investment. Overland travelers can now have the novel experience of riding across the inland sea by rail. An account of the first excursion across is given by a writer in the *Deseret News*:

Across the sea by rail! About three hundred of Salt Lake's citizens enjoyed this most novel sensation yesterday. The occasion was the first excursion to the Lucin cut-off conducted by the passenger department of the Oregon Short Line railroad.

The traveler may search the world over for something out of the ordinary, strange, or grandly scenic in nature's works of art. But where can one find anything more interesting than a trip across the Great Salt Lake on a railroad train where the hand of man has accomplished engineering feats which stand without a parallel in the history of railway construction?

The special left Salt Lake promptly at 9:30 a.m., and returned, just as promptly, at 5 o'clock in the afternoon. Going, no stops were made between this city and Ogden, and even the latter was passed by the engineer not halting until Cecil Junction, where the cut-off leaves the old main line of the Southern Pacific, just north of the Ogden river, was reached. Here a change of train crews was had, and a refreshment car switched on.

After leaving Cecil Junction the special was run through to Midlake, an important station on the new line thirty-seven miles west of Ogden, where the sightseers had an opportunity to inspect one of the best portions of the long tressel over which all the freight traffic west of Ogden is now passing. At this point, which is at least twelve miles from the nearest shore, the water is about thirty feet deep. The view is picturesque in the extreme. One could almost envy the few inhabitants of Midlake for having a home in such a place. The various islands can be seen to advantage and the background is set off to perfection by the high peaks of the mountains on the mainland. One can almost imagine himself out on a big ocean steamer while looking out on to the water from the railing which is built around the outer edge of the depot grounds at Midlake. Thousands of gulls were flying around the place or were being tossed about by the waves. The presence of a good sized stern wheeler, a few gasoline launches and smaller boats rendered a scene typical to coast cities.

The train stopped at Midlake about an hour, when it started on the return trip.

A stop was made at Promontory Point, which is to be the location of a great bathing and pleasure resort.

Another hour was spent there and the passengers went down to the beach or climbed high upon the rugged cliffs where another inspiring view of the

lake can be had. For a great resort this spot seems to be an ideal one. The beach is as good as can be found anywhere, in fact it is claimed, there are none better. The slope is gradual and bathers can find any depth of water from a few inches up to thirty or forty feet. The railroad company proposes to make the contemplated Promontory resort an important attraction for its patrons and all passengers en route across the continent will be accorded stopover privileges there.

While the excursionists were at Midlake and Promontory several freight trains passed, going both east and west, while others were met en route.

The regular passenger trains are not running this way just now, but they will be in the very near future. The ballasting of a portion of the track near the west shore is not completed and until that is done passengers will be taken around the old route.

Excursions to the cut-off will undoubtedly become popular. To see such a marvelous piece of railroad construction is worth many times the cost. It is a trip everyone should take, and it is one that can be taken without the slightest danger. The roadbed is as solid and firm as it is on land, and by way of diversion it has the advantage of being free from dust.

A JEWISH RABBI FAVORS SUNDAY.

A DISPATCH from Louisville, Ky., states that the fifteenth annual convention of American Rabbis opened its business session there recently, and that President Krauskopf, in his address, advocated a religious "week-day service," on Sunday, when it is inconvenient to hold the regular Sabbath services. This is a step toward a final change from Saturday to Sunday, as some Rabbis, we believe, favor.

The strict adherents of the Mosaic faith have strenuously opposed such an innovation on the ground that the first day of the week has absolutely no meaning to them. They forget, however, that the question of a day can have no application except upon a certain locality of the globe. It cannot apply to the entire earth, for the simple reason that what is Saturday in one place is Sunday in another. The commandment to set one day of the week apart for the worship of the Almighty, can be kept all over the earth, but the day itself is only of local importance. Time-division is arbitrary. Its observances do not involve any moral issue. There is therefore no reason why the Jews, dispersed all over the world, should not, for the sake of convenience, conform to the rules of their neighbors concerning the days of the week.

The Sabbath was first instituted as a day on which especially to remember God's work in creation, and to draw more lessons from them. "Remember the Sabbath day to keep it holy," that God made the heavens and the earth in six days, rested on the seventh day from all the work which He had made, and therefore blessed the seventh day and sanctified it." But the Sabbath was to have a special signification to Israel. It was to remind them of their wonderful deliverance from Egypt. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

The meaning of the Sabbath was retained by Christ and His first Apostles, but the latter soon commenced to keep the following day holy in memory of the resurrection. This is Justin's explanation in his Apology, where he describes how the Christians observed that day.

The Emperor Constantine, being anxious to favor the Christians on whose faithfulness he hoped to rest his shaky throne in security, issued his famous edict legalizing the Sunday observance of his numerous Christian subjects, and in the course of time it took the place of the ancient Sabbath observances.

This is, briefly stated, the history of the change from the last to the first day of the week. The point to remember is, that to worship God and contemplate spiritual things is a moral obligation, which requires that at least one day out of seven is set apart for rest from secular labors. What day to set apart for these purposes is not essential.—*Deseret News*.

CURRENT COMMENT.

IN THE SACRED CITY OF LHASA.

THE English expedition which has been marching through Tibet towards its capital, reached the Forbidden City, as it is sometimes called, on August 3. No Englishmen have found their way to Lhasa for over ninety years, and this visit of British troops has been accompanied by considerable fighting with the Tibetans. At the approach of the troops the Grand Lama fled, but it is said the authorities who remained have the power to treat with the invaders.

AN INDIAN INSURANCE AGENT.

LIFE insurance is rather a new field for the red man. But he has finally invaded it, and with success, too. The young man who has pioneered the way of his people in this line of activity is a useful and respected member of the "Mormon" faith with a number of friends in Salt Lake.

The young Lamanite comes from Phoenix, Arizona, and is a fullblooded Pima Indian. His father's name was James Red Milky Way, but the young man goes by the commoner name of Lancisco Hill. He has recently been given a position with one of the leading life insurance companies of America.

THE HASTY WORD.

IN how many cases the hasty temper flashes out and does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those we love. We know the weak points in the armor of our friend; we are aware of his caprices, and are ordinarily tender and compassionate even of his vanities; but there dawns a day when it is written in the book of fate that we shall be as cruel as loving. So politeness fails us, fortitude vanishes, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not forgotten. It has flawed the crystal of our friendship; there is a shadowy scar on the gleaming surface.—*Harper's Bazaar*.

UTAH "ALL RIGHT."

MRS. ELLEN WULF and her daughter Clara, of Freeport, Illinois, are in

Logan on an extended visit to Mrs. Wulf's brother, Mr. George Fister. This is Mrs. Wulf's first visit west of the Rockies, and to say that she is much pleased is putting it mildly. In the first place she is pleased to find that her preconceived ideas regarding the "Mormon" people, based largely upon the misrepresentation of enemies, were ill-founded, and that they will compare favorably in appearance, intelligence and manners, with the residents of any section of the country with which she is acquainted. She is much impressed, also, with the wonders wrought by irrigation, and the consequent fertility of the country. Our educational institutions were also a revelation in view of alleged "Mormon" ignorance. Mrs. Wulf's new impression is that Utah is "all right."—*Logan Journal*.

PILGRIM'S PROGRESS ON THE STAGE.

BUNYAN, the tinker of Bedford, never dreamed that his great work of the imagination, written to conserve the individualistic Puritan type of religion, would be put on the stage in London of a later time, and the Puritan settlers of New England and their missionary-supporting descendants who founded the American Boards of Foreign Missions, never imagined that the time would come at the national capital when a medieval morality play, acted by English actors, would be sanctioned by the church as a legitimate mode of education both in receiving spiritual truth from the play itself and in gaining funds with which to do missionary work. No one who has read "Pilgrim's Progress" will be surprised that it has been siezed upon for its scenic possibilities, and for its adaptation to the ingenious devices of modern stage managers. Of anything like dramatic unity it is wanting, but its cast of characters are as life-like to-day as they were when Bunyan wrote, and its homilies touch on universal and ever-constant foibles and sins, and these will afford opportunity for subtle interpretation and effective modern preachment; and if otherwise objectionable, the presentation will appeal to that ever-increasing number of religious people who realize that the church and the stage have so much in common that they can not afford longer to be enemies.—*Harper's Weekly*.

PASS ON THE PRAISE.

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door and a woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man hearing it thought, Here is a lad who loves his work, a lad happy and contented.

And because she sang her heart was mellowed, and as she swept about her back door the cool air kissed her on each cheek and she thought of a poor old woman whom she knew, and a little basket went over to that home, with a shilling for a crate or two of wood.

So because he kissed her and praised her the song came and the influence went out and out.

Pass on the praise.

A word and you make a rift in the cloud; smile and you may create a new resolve; a grasp of the hand and you may repossess a soul from hell.

Pass on the praise!

THE TROUBLE BETWEEN FRANCE AND THE POPE.

The Youth's Companion explains the trouble between the Pope and the French government as follows:

"Roman Catholic sovereigns of Europe do not visit the Kings of Italy. Their governments necessarily are in diplomatic relations with Italy. But as long as the Pope regards himself as the rightful sovereign of Rome and the King of Italy as a usurper, so long the social recognition of that usurper will, not unnaturally, be deemed an affront to the head of the church.

"A singular complication has arisen in consequence of the visit recently made to Rome by President Loubet of France. If the president had planned to call on the Pope first, and thereby recognize his prior sovereignty in Rome, there would have been no trouble with the church; but serious complications would have arisen in the domestic politics of France and in the relations of the republic with Italy. As Monsieur Loubet arranged to call on the king, and not on the Pope at all, the Pope sent a letter to all the Catholic powers protesting against the visit. As a result France has recalled its ambassador to the Vatican, and the Catholic King of Spain has abandoned his contemplated visit to Paris.

"It is this disputed sovereignty in Rome that has prevented the Emperor of Austria from visiting the King of Italy in his capital, and that induced the King of Portugal to keep away from Rome when he was making neighborly calls on his brother sovereigns a few months ago.

"King Edward of Great Britain visited both king and Pope when he was in Rome, but he is a Protestant sovereign, and cannot be expected to take sides in the controversy. The action of Monsieur Loubet in recognizing the sovereignty of the King of Italy in Rome has added to the difficulties with which the church finds itself involved in France."

ONE of the sweetest tributes a man has ever paid to his wife was that written by Charles Darwin many years after his marriage, in a document for his children.

"You all know your mother," he wrote, "and what a good mother she has ever been to all of you. She has been my greatest blessing, and I can declare that in my whole life I have never heard her utter one word that I would rather have had unsaid. She has never failed in kindest sympathy toward me, and has borne with the utmost patience my frequent complaints of ill health and discomfort.

"I do not believe she has ever missed an opportunity of doing a kind action to anyone near her. I marvel at my good fortune that she, so infinitely my superior in every moral quality, consented to be my wife. She has been my wise adviser and cheerful comforter throughout life, which without her would have been, during a long period, a miserable one from ill health. She has earned the love of every soul near her."

FATHER, GO WITH ME.

Sent up to bed in the dark alone,
Where all of the corners were weird and dim
And the shapes and the shadows waited him
At every turning—my little son,
Sent for some childish mischief done
At the hour when childish hearts are high
With the joy of the evening's revelry—
And his fault at worst was a tiny one!

A wistful moment his feet delayed,
Waiting to let my face relent,
And then, a pitiful penitent,
His faltering, frightened way he made;
But up in the stairway's deepest shade
I heard him pause where the shadows crowd,
And whisper, "Father," and sob aloud,
"Father, go with me, I am afraid!"

Quick as his calling my answer leapt,
Strong as his terror my shielding arms
Folded him close from the night's alarms,
Sheltered and comforted while he wept;
Up in the nursery's light I kept
A tender watch till he smiled again,
Till the sobs of his half remembered pain
Lessened and hushed, and the baby slept.

Father of love, when my day is done
And all of my trespasses written in,
Not for a thoughtless or willful sin
Send me out in the dark alone;
But so as I answered my little son,
Come to the prayer of my pleading breath
And lead me safe through the night of death,
Father of light, when my light is gone!

N. B. TURNER.

DIED.

ASHWORTH.—At Brighouse, Yorkshire, August 2, 1904, Elizabeth Atkinson Ashworth, wife of Thompson Ashworth. A true and devout Latter-day Saint, always abounding in good works.

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